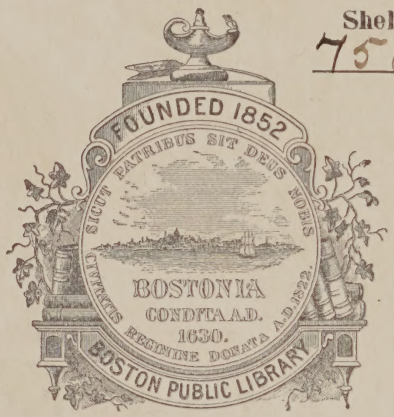
BOSTON PUBLIC LIBRARY
3 9999 08634 102 9



Shelf No
7583.154

Boston Public Library

Do not write in this book or mark it with pen or pencil. Penalties for so doing are imposed by the Revised Laws of the Commonwealth of Massachusetts.

This book was issued to the borrower on the date last stamped below.

Duplicate in another pph. vol

Rational Temperance.

7583.154

BY

HENRY G. SPALDING.

Pastor First Parish Church, Framingham.

LORING, Publisher:

BOSTON.

PRICE 10 CENTS.

Loring's Publications.

CHOICE FICTION.

Florence Marryat's successful Novels.

	Paper.
LOVE'S CONFLICT.	cts. 75
TOO GOOD FOR HIM.	75
WOMAN AGAINST WOMAN.	75
FOR EVER AND EVER.	75
THE CONFESSIONS OF GERALD ESTCOURT.	75
NELLY BROOKE: A Homely Story.	75
THE GIRLS OF FEVERSHAM.	75
VERONIQUE. A Romance.	75

Edmund Yates' Novels.

BROKEN TO HARNESS.	75
RUNNING THE GAUNTLET.	75
THE FORLORN HOPE.	75
THE ROUA PASS: or, Englishmen in the Highlands.	75
MAINSTONE'S HOUSEKEEPER: A Tale of English Life.	75
MOODS. By LOUISA M. ALCOTT. Author of "Little Women,"	75
A LOST LOVE. By ASHFORD OWEN. A very lovely story.	75
THE SOPRANO. A Musical Story. By JANE KINGSFORD.	75
ADELE DUBOIS: A Story of the Lovely Miramichi Valley.	75
WAS IT A GHOST? THE MURDERS IN BUSSEY'S WOOD. An extraordinary narrative.	75
FAIRY TALES FOR GROWN FOLKS....Five Old Friends....By MISS THACKERAY.	60

PRICE, 50 CENTS EACH.

TALES OF EUROPEAN LIFE.	50
VIRGINIA GRAHAM, The SPY OF THE GRAND ARMY. One of the best War novels written.	50
TWICE LOST: A Story of Remarkable Power.	50
LORDS AND LADIES: or, The Challenge. Full of fun.	50
HUNTED TO DEATH: A Story of Love and Adventure.	50
BAFFLED SCHEMES. A N. Y. Detective Story.	50
MARRIED AGAINST REASON. By MRS. ADELHEID SHELTON-MACKENZIE.	50
A WEEK IN A FRENCH COUNTRY-HOUSE. MEDUSA AND OTHER STORIES. By MADAME SARTORIS.	50
MY TEN-ROD FARM: Or, How I Became a Florist. By Mrs. MARIA GILMAN.	50
FARMING BY INCHES: or, Farming under Glass. (Uniform with "My Ten-Rod Farm.")	50

Mrs. Warren's Popular Home Manuals.

HOW I MANAGED MY HOUSE ON £200 A YEAR.	50
COMFORT FOR SMALL INCOMES.	50
HOW I MANAGED MY CHILDREN from Infancy to Marriage.	50
HOW TO FURNISH A HOUSE WITH SMALL MEANS.	50
DIXIE COOKERY. By MRS. BARRINGER, of North Carolina	50
PROF. BLOT'S POPULAR LECTURES ON COOKERY.	25

RATIONAL TEMPERANCE.

Dup 15 in 7587.57

7583.154

BY

HENRY G. SPAULDING,

Pastor of the First Parish Church, Framingham.

LORING, Publisher,

319 WASHINGTON STREET,

BOSTON.

Fom 5573.60
121273
Jan. 13, 1875

PUBLIC LIBRARY
OF THE
CITY OF BOSTON

RATIONAL TEMPERANCE.

All great reforms have first been kindled by moral enthusiasm. The presence of some form of evil in the community has touched the human heart, set it afire with indignation against the evil-doer, and made it burn with pity for the victims of the evil. And this moral enthusiasm of the reformer sometimes purifies the whole intellectual atmosphere from those sophistries which an evil custom sets up as its defence. For it is a law of human progress that the warmth of feeling which a generous purpose to do good and combat evil awakens in the heart, tends to burn away the fogs and clouds of error which are always floating before the mind. I say *tends* to clear them away. This is the natural law. And yet, just here arises one of the greatest hindrances in the way of many a reformatory movement.

MISDIRECTED ZEAL.

The very force of moral feeling which has this tendency to burn up errors and sophisms is often turned into wrong channels, where, instead of removing the old obstacles, it only creates new and greater ones. Let me try to make this plain by illustrations. In some thickly settled ward of a large and densely populated city, a pestilence breaks out. By some neglect on the part of the quarantine officers, the infectious disease has been brought into the city from a foreign port; and, owing to the ignorance of those who took care of the first victims, no proper precautions have been taken against the spread of the disease. And now the destructive plague extends over whole districts of the ill-fated city. Like a devouring flame it sweeps on its way, and before its progress can be stayed, thousands of victims have been laid low in the grave. Whose heart that is human would not be stirred to pity and roused to action in the presence of such an evil? Who would not make every possible self-sacrifice to check the course of the destroyer? Who would not resolve that, if the rest of the city should be spared, nothing should be left undone to make the safeguards against the return of the pestilence strong and sure?

Yet let us suppose in this case the moral feelings of some of the citizens to be misdirected, — wasted in fruitless denunciation of the careless agents by whose negligence the contagious disorder had been allowed to touch their shores. Let us still further suppose these excited citizens to visit in a body the ablest and wisest physicians whom they can find, and beseech them to discover, if possible, some quicker and more efficacious cure for these terrible ravages of the pestilence. What would *their* answer be likely to be? Would they not, with all the coolness and precision of their scientific judgment, refer the inquirers to the real causes of the outbreak of such epidemics? Would they not explain to them that the primal sources of the disease were in the habits of life of the people of the city, their neglect of physical laws, their constant violations of the simplest requirements of bodily health? Would they not show them that the best quarantine against pestilence is universal obedience to the divine laws of life, and that no specific remedy is of any possible value compared with those wise measures of prevention which should always and everywhere be employed.

But turn now to a still more evident instance of a misdirected moral zeal, blinding the mental vision. Here is the sad case of a young man whose moral character has gone to wreck on the quicksands of overreaching speculation. Beginning in the legitimate pursuit of business success, following an honorable calling in an honorable way, he is tempted by the seductive influences of speculative adventure, by the many examples

that he sees of a rapid accumulation of fortune, to embark on the dangerous sea himself. He means at first to go but a little ways. But one venture leads to another, and he is soon out in the deep water, where in order to save himself he must have recourse to desperate and dangerous expedients. He is unconscious perhaps of the fraudulent character of some of the transactions he engages in; and he knows that an easy-going, good-natured public will not think hardly of his shrewd schemings, his cunning business plots, his skilful manœuvrings with notes and stocks. Deeper and still deeper does he venture in; until at the last, just as the tide reaches the flood, and seems about to lead him on to fortune, the wave suddenly flows back, the tide ebbs, the prize is lost, and the man whose success appeared so near, just within his nervous grasp, is stranded in financial ruin and moral wreck. Fortune, character, reputation, and the possessions of many an innocent and confiding creditor are all involved in common loss and irreparable disaster. Is not this a case to awaken our moral indignation, to kindle in every heart the desire and the purpose to do something to keep our young men from such ruinous courses?

The man whom drunkenness degrades to the level of the brute sinks not, in my estimation, so low as this man whom the lust of money has robbed of every manly virtue, and transformed into a cunning, avaricious, self-seeking *demon*. Not a week passes but such victims go down in the business whirlpools of our great cities. Not a young man who enters what is a legitimate business career but will meet the temptation to turn aside into these dangerous and seductive paths of immoral speculations. But while we cannot help feeling a just indignation at the practices which lead to such results, while we would guard business life from the dangers which threaten it on every side, the question arises: In what direction shall the warmth of our moral enthusiasm on this subject move us to act? *Shall we denounce the customs of trade as being all pernicious and altogether wrong? Shall we arraign the whole existing order of business transactions, and pass upon it one sweeping condemnation?* Shall we say that all speculation in money or in merchandise is wrongful and dangerous in its influence upon the unthinking and the unwary? Shall we place the honest bank director in Framingham, the upright broker or commission merchant in Boston, on the same low level with the unscrupulous Fisks and Goulds, and the rest, who are doing so much to poison the very fountains of business morals in the metropolis of our country? Or rather shall we not add to the promptings of the warm heart, that bid us do something to arrest the growing evils of speculation, the suggestions of the clear head, and so try to see what is possible and practicable for us to do in the matter? We should then turn our attention to the various and complicated causes of the evil in question. We should see that frauds and cheatings, and all the alarming irregularities of trade and exchange, originate in a low standard of business morality, in the baneful separation of religion from the transactions of the market and the street, in the prevailing worship of the Almighty Dollar, and especially in the unusual facilities for the speedy acquisition of riches which the exceptional state of the country, and the anomalous condition of the currency have afforded. We should see that by these and kindred causes, ruinous speculations and financial immoralities are created and nourished; and that the way to strike at the root of the evil is, not to dash our ineffectual blows against the whole structure of trade and business, but by wise and judicious measures to strengthen the moral tone of the community; to make men heed the plainest teachings of political economy; and above all, to rekindle in men's hearts and minds a true devotion to that undefiled religion, whose first requirement is that we *do justly*, and whose God-given remedy for the passion of selfish greed is that we love our neighbor as ourself.

RATIONAL TEMPERANCE.

The bearing of these illustrations upon the subject we are about to discuss is obvious to all. Not that the evil of intemperance is in all respects the same as pestilence, or commercial immorality. But the natural law that misdirected zeal, moral enthusiasm turned into wrong channels, and left without the sure guide of reason, fails to do the good it aims at, and is sure to do much harm, is forcibly illustrated in the past history and present aspects of the

temperance question. The enlightened Christian moralist, accustomed to study the complicated structure of human nature and human society, in the habit of tracing effects to a variety and combination of causes, regards intemperance as a mighty river, fed by many tributary streams. He sees that to stop up even its most prolific source, while the tributaries still send their supplies into its well-marked channel, is not to cure, but only, at the best, to modify the evil. He is too well versed in the principles of social science to expect to find a sure and efficacious remedy for the evil in any form of legislation, especially in those forced enactments which do not represent the aggregate moral sense of the great majority of the people. And he is also too well acquainted with the teachings of medical and physiological science not to avoid such evident mistakes of fact and errors of judgment as are implied in some of the sweeping assertions and indiscriminate statements of the advocates of teetotalism. In a word, such a man prefers to keep his reason where God and nature meant it to be kept — *at the helm of the ship* — and not wandering up and down the deck at the bidding of every emotion and enthusiasm.

His quick sympathies can be touched by the awful effects of hydrophobia without prompting him into a quixotic crusade against the whole canine race. He would be devoted, self-denying, heroic even, in facing the dangers of a pestilence and rescuing its victims; but his feelings would find their vent, not in unreasoning clamors and unfounded demands, but in the diffusion of such knowledge and the promotion of such physical habits as would help to keep the plague away. He is saddened by the appalling moral disasters that every week brings to his notice in the world of business life. But he wisely abstains from futile exaggerations concerning the rottenness of all transactions in trade and commerce, and turns his thoughts rather to those obvious means which are at hand for bracing the moral character of his fellow-men, that they may be saved from the inevitable dangers and temptations of money-making. And precisely so in regard to the enormous and widespread evils of intemperance. He is full of pity for the degraded victims of this vice, and for the innocent ones whom they cause to suffer. His heart bleeds for the thousands whom drunkenness has first imbruted and then destroyed. His Christian sympathies go forth toward all who are struggling to free themselves and others from the fatal toils of this monster. But he cannot and will not abjure his Heaven-given reason. He cannot and will not suffer his enthusiasm to cloud his observation of facts, or obscure his judgment of principles and laws. His very abhorrence of the vice itself, and his love of virtue and purity and good morals, constrain him to study calmly and dispassionately the real sources of the evil, and the best methods for its complete and final destruction.

Are, then, the men, — and especially the ministers of religion, — who try to maintain such a position as this, to be silent on the great question of the Temperance Reform, because forsooth they may be denounced by extremists, or misunderstood by the unthinking, or misrepresented by the unscrupulous? For one, I know of but one rule for my utterances, — to speak the truth which has first been earned by the sweat of the brain and the hard toil of the mind; to speak that truth in perfect love, but without a particle of fear. Even if by so doing, friends are alienated and enemies multiplied, I can choose no other course. To the truth alone, in its simple, naked *unexaggerated* beauty, I stand pledged. Let us then seek to raise the vexed question that is before us to the serene heights of a calm analysis, an unbiassed inquiry, and, if possible, a rational solution.

THE PROHIBITORY LAW.

The present aspects of the Temperance Reform are naturally arranged under two heads, the old division of law and persuasion, the statute book with its penalties, and philanthropy with its remedies. Of the legal side of the question, it might almost seem as if there was nothing to be said. Everybody, in this Commonwealth at least, has discussed it again and again. The evidence has been taken, and a cloud of witnesses on either side have given in their testimony. Able jurists and learned advocates have presented the arguments. The case would seem to be closed and only a verdict wanting. But just here is the difficulty. *As yet, no fairly-inferred and clearly-*

pronounced verdict has been given. Many of the advocates of extreme prohibition are now confessing the mistake they have made in leaning so much upon the law which they had themselves caused to be enacted. On all sides we hear the cry raised for a fresh assault on the enemy by the forces of moral suasion which the law has hitherto kept too far in the rear of the fight. The complete success of the law is claimed by no one. In many places, to-day, it is as far from being enforced as when the first Maine law was put into operation. At a recent session of the Worcester and Middlesex County Temperance Conference, it seemed to be conceded by the majority of the speakers that too much had been expected, and comparatively little realized, from prohibitory legislation in the State. Some of the remedies proposed for its failure were of the most doubtful and even dangerous character. The State, it was urged, having passed the law, *must* now enforce it, and if need be must appeal to the sword and the cannon. The scenes of strife and bloodshed that attended the violent enforcement of the Fugitive Slave Law were referred to as argument that even this equally, if not more, unpopular law might be fully carried into execution, and in this way public opinion be educated up to the right standard! Another suggestion, supposed to be offered in the interests of an enlightened public policy, proposed to turn the State itself into a gigantic teetotal publishing house, with power to spend a hundred thousand dollars a year in the printing and circulation of temperance documents!

To a calm looker-on, to one who would truly be an unprejudiced observer of the present state of affairs in regard to prohibition, three things are clearly evident, — 1st, That the prohibitory law, as it stands upon the statute book, has thus far failed to effect *to any marked degree* the object for which it was placed there, the principle of prohibition as a legal remedy for the evils of intemperance being to-day as far from a final and permanent victory as when the first prohibitory law was enacted. The second fact is, that continued and repeated violations of this law — a law that has not like some statutes become a dead letter by remaining in obscurity, but has been in everybody's mind all the time, and yet has been by almost everybody repeatedly and continually disregarded — have worked their natural effects in a wide-spread demoralization of the people, breeding a contempt for all law and order, and so indirectly aggravating and increasing the very vice of intemperance itself. And thirdly, it is becoming plainer every day that the fundamental conditions whereby any law can be made effective for good cannot be realized in this or any other intelligent and liberty-loving community in regard to what is known as the Maine or Prohibitory law.

What these conditions are have perhaps never been more forcibly stated than by a learned English advocate of the extreme principle of prohibition, Mr. Recorder Hill of Birmingham, in whose published charges to the Grand Juries of that city may be found a complete discussion of all questions relating to social morality. Referring to our own country, this able jurist says: "In the United States, a land of democracy, no such law can be passed unless it is the will of the majority to put themselves under the restraint in question. Nor can it remain upon their statute book unless that public opinion to which it owed its origin is permanent. Again, that majority must be very large; it must be supported by the wealth, the intelligence, and above all by the moral and religious convictions of the State. All these are elements of power, *and every element must concur* to enable such a law to work itself into the habits and manners of the public." Such is a clear statement of the conditions on which alone a prohibitory liquor law can be sustained. Will any one maintain that these conditions have ever been fulfilled or are likely to be fulfilled in this Commonwealth? Is not the prohibitory law, by the confessions of its friends as well as by the declarations of its enemies, still far in advance of the public opinion of the State? Has not the public opinion to which the law owed its origin been anything but permanent, fluctuating from year to year, one legislature undoing the work of its predecessor only to have its own labors reversed at the succeeding session, making thus a continual see-saw of empirical law-making, unworthy of an enlightened Commonwealth, and producing only a single sure and unmistakable result, — the passage of a vast tide of rum-selling and rum-drinking, whenever the legislative

plank has been raised, whether it was ultimately tilted to the side of license or prohibition?

PERSONAL LIBERTY.

Again: The prohibitory law justly falls under condemnation because it seeks to supersede, or at least to impair, one of the great laws of human existence. Personal freedom indeed may be used as a cloak for license and lawlessness. The thief or the murderer may raise the cry of liberty when he is imprisoned or sentenced. But for all this the fact remains, that individual liberty, *limited only by the condition of not inflicting actual injury upon another*, is the most valuable possession which civilization has conferred upon mankind. And the worth of a State in the long run, as John Stuart Mill has so clearly shown, "is the worth of the individuals composing it; so that a State which postpones the interests of their mental expansion and elevation to a little more of administrative skill, — a State which dwarfs its men in order that they may be more docile instruments in its hands, *even for beneficial purposes*, will find that with small men no great thing can really be accomplished, while mankind are greater gainers by suffering each other to live as seems good to themselves, than by compelling each to live as seems good to the rest."

In view of these considerations, the conclusion is unavoidable, that whatever of good the prohibitory law has wrought in the Temperance Reform (a sort of good that it is at least an open question to say might just as well have been accomplished by a different sort of legislation), there are real and positive evils to offset its benefits. It has, by the confession of all, failed to do the work sought to be accomplished. Eighteen years of almost uninterrupted trial of its merits under one form or another, leave the question of Temperance, so far as its effect is concerned, about where it was at the first. Its continued provocations to that law-defying spirit in the human mind, which is always ready to assert itself, have resulted in a general disregard of its provisions, causing a wide-spread demoralization among the people, and fostering a contempt of all law in thousands of heedless minds. It has trampled upon the plainest teachings of political science, and ignored the prime importance in the State of the perfect liberty of the individual. And lastly, it has led the friends of Temperance, by placing their chief reliance upon the clumsy mechanism of an imperfect law, to relax those earnest efforts of moral suasion and personal appeal which must always be our main reliance in any wise and permanent reform.

And this brings us to the centre and heart of the subject, and leads me to say, that here again, in the matter of the moral remedies for intemperance, as in the matter of prohibitory legislation, I find myself at issue with the extreme partisans of the Temperance Reform. I shall try to state as clearly as possible just what this issue relates to, and precisely what is the position that the advocates of rational temperance would maintain.

THE APPALLING EVILS OF INTEMPERANCE.

And the first issue that naturally separates one class of temperance men from the rest relates to a question of fact concerning the real causes of the evils to be removed. The Honorable R. C. Pitman, of New Bedford, in a recent address on this subject, wherein the evils occasioned by drunkenness were carefully and dispassionately discussed, presented an array of statistics concerning intemperance that ought to arrest the attention of every well-wisher to his race. These statistics need not be repeated here. You all know what crimes and miseries, what social disorders and private wretchedness, intemperance produces. You know that drunkenness paralyses the hand of industry, and diminishes the material wealth and prosperity of the state and nation. You know that a large percentage of crimes are committed by men under the accursed influence of maddening drink. You know that pauperism, insanity and idiocy are among the horrid offspring of this parent vice. Statistics that are incontestable, instances that are almost innumerable, have established these facts beyond the shadow of a doubt. Yet not even this sad array of figures, appalling as its revelations are, can begin to convey an adequate impression of the enormity and vast extent of the evil. For what is the abstraction of so much material wealth from the possessions of the State compared with the loss of moral strength and spiritual force which is due to

habits of intemperance? What statistician can reckon the untold miseries in the home and family which the love of drink has brought upon the innocent and the helpless? Who can estimate the amount of intellectual and moral force that is wholly lost to society by reason of the drinking habits of many of its young men, and of some of its otherwise brightest ornaments, and noblest leaders? How the habitual indulgence in narcotizing beverages dulls and blunts all the finer perceptions of the soul! How an immoderate use of liquor, which falls far short of what is usually called intemperance, benumbs the spiritual faculties, robs religion and the church of the power and talents that are so much needed to carry on their heavenly labors, and tends to lower the whole plane of thinking, feeling, and action in the community! Yes, these and kindred evils, whose roots entwine themselves among the most delicate fibres of domestic and social life, and, like noxious parasites, sap the purest happiness from human existence, are justly laid to the charge of intemperance — to the abuse, *and to every form of the use which leads to the abuse*, of alcoholic stimulants.

THE ULTIMATE CAUSES OF INTEMPERANCE.

But *why* does intemperance thus furiously rage in the midst of human activities? What, in the various cases we have referred to, is the *cause of the cause* of these evils? To say that intemperance makes men intemperate is a manifest absurdity; but it is no less unreasonable to regard the indulgence in intoxicating drinks as the sole cause of certain evils, when it is evident that, in many instances, it is only the outward symptom of a deep-seated and wide-spread moral disorder. Mr. James Parton, whom I would by no means cite as an authority in these matters, has yet very clearly stated the case against the ultra advocates of the Temperance reform. In his book on "*Smoking and Drinking*," written in defence of the principle of total abstinence from both these indulgences, he candidly says: "The teetotallers have underrated the difficulty of the task they have undertaken, *and misconceived its nature*. When we look about us and consider the present physical life of man, we are obliged to conclude that the whole head is sick and the whole heart faint. *Drinking is but a symptom which reveals the malady.* Perhaps if we were to stop our guzzling suddenly, without discontinuing our other bad habits, we should rather lose by it than gain. It prevents our immediate destruction. The thing for us to do, then, is to strike at the causes of drinking; to cease the bad breathing, the bad eating, the bad reading, the bad feeling, and bad thinking, which in a sense necessitate bad drinking. For some of the teetotal organizations might be substituted physical welfare societies." Yes; and let us add, that for some of our Temperance Conferences there might advantageously be substituted societies for the promotion of the intellectual, social, and moral welfare of our fellow-men. For, if intemperance, though itself the parent of many vices and many miseries, is yet only a symptom of a physical and moral disease, which is spread throughout the social system, it behooves us to turn our thoughts from the secondary to the primary causes of the evils we deplore.

THE SOURCES OF CRIME.

See how it is in regard to crime. Nineteen-twentieths of the crime committed in this Commonwealth we are told arises from indulgence in intoxicating liquor. But what else do statistics tell us concerning our criminals? "It is notorious," says the Secretary of the Board of State Charities, in his Report for the year 1866, — "it is notorious that the great mass of criminals is made up of the poor, the ill-taught, the ill-conditioned, and in a double sense the unfortunate." An English writer of authority, Mr. Hill, in his work on crime, places bad training and ignorance at the head of his causes of crime. "The great majority of criminals," he says, "that have come under my observation, have been found to have been either *greatly neglected in childhood* (mark these significant words), and to be grossly ignorant, or to possess merely a quantity of parrot-like and undigested knowledge of little real value." One more witness on this point, I would cite, — the learned Recorder of Birmingham, from whose careful and weighty charges I have already quoted. "Criminals," says this excellent authority, "taken as a body, are far below the average of every honest class, both in natural and acquired endowments." To what inference do such statements as these concerning the

criminal classes plainly point? Is it not simply this: that ignorance, the lack of all the restraining influences of education, and the hard pressure of unmitigated poverty, are the *ultimate* sources of crime, of which drunkenness is often but an occasion, or only an associated and approximate cause? And what are we doing to dry up these fountain heads of vice and crime? In all our cities and large towns, dangerous classes of men, who are as sure to be criminals as a sapling is to become a tree, are growing up under the very shadow of Christian churches that are wrangling over the metaphysical dogmas of creeds, or spend "holy time" in the senseless routine of forms and ceremonies! Where do we see the strong right arm of a true Christian philanthropy, reaching outward and downward from our churches, to lift up these degraded beings into the light of knowledge, and the pure air of civilizing and refining influences? A wise and judicious restraint, exercised by the force of law, should indeed be invoked to keep the open temptations to intemperance from their reach, and all the power of individual appeal be brought to bear to rescue the victims of drinking habits among these dregs of our population. But the great work to be done is *to purify the soil from which the deadly Upas-tree of intemperance now draws its sustenance.* Whatever can be done to extend among the criminal classes the blessings of education, both intellectual and moral, and to alleviate the hard burdens of their poverty, is effort rightly directed, and sure in the end to be crowned with success. All else is but lopping off the branches. This alone is striking at the root, and eradicating the hidden causes of crime.

BAD DWELLINGS.

But leaving now this lowest class in society, — the underlying stratum whence the criminals who fill our prisons are chiefly derived, see how it is with the laboring masses generally. Look the facts fairly in the face, and then ask, whether those forms of drunkenness which do not usually lead to crime, or stimulate the hardened criminal in his course, but which manifest themselves in domestic cruelties, in the degradation of the home, and the thorough imbruting of the man, — ask whether these things may not also be the symptoms of a deep-seated disease which the common therapeutics of Temperance Reformers fail to touch. "*Bad breathing,*" says Mr. James Parton, "necessitates bad drinking;" and an able writer on social reform in England forcibly says: "One of the causes which most actively contributes to the depravity of the poorer classes in Great Britain is the insufficiency and unhealthiness of their dwellings. In dens unfit for human habitation, in a condition far worse than that of domestic animals, how can the sense of morality be expected to exist? The heavy, poisonous atmosphere keeps up a craving for strong drinks, and habits of intemperance *are the inevitable result of this morbid condition.*" To reform this sad state of things in England, was the aim of one of George Peabody's noblest benefactions; and the improved tenement-houses which his wise and far-sighted charity caused to be erected in London have had a great and direct influence in checking the spread of intemperance among the laboring poor who occupy them. We may of course exaggerate the moral influence of sanitary measures like these; but after all deductions are made, the fact remains, that good drainage, well-built and cleanly dwellings, pure air, pure light, and pure water do tend to make the laborer a sober and industrious man; and the philanthropist who helps to bring about these sanitary reforms may perhaps be a truer and better promoter of temperance than many who pass resolutions, but have never so much as touched the degraded poor man with the tip of their dainty fingers. Shall we, then, ignore such wise, humane, and civilizing charities as that of Mr. Peabody, when he lifted the London poor to a position where they could hold up their heads like sober men and escape the imbruting habits of their former low estate, and ascribe the evils of intemperance to the glass of wine or ale on Mr. Peabody's dinner table? Such sort of logic is as absurd as to say that a dew-drop that glistens in the chalice of a rose caused the wound in my flesh, to which I have been applying the rose-leaf, as a soothing and healing poultice.

NEED OF HEALTHFUL RECREATIONS.

But there is another consideration in reference to the cause of drinking among the laboring poor that deserves a moment's at-

tention. Mr. Wendell Phillips once said in a temperance lecture, that it was not in human nature, and never would be in human nature, to do without stimulus of some kind, intellectual, moral, industrial, or animal. The only question he added is: What kind of stimulus will you give a man? Had this eloquent orator followed this line of argument a little farther in this direction, he would have reached the logical conclusion that to keep men from indulging in those forms of stimulus which affect the animal nature, the best and surest way is to furnish them plentiful supplies of the "intellectual, moral and industrial" kinds of stimulus. Would you lift a man above the level of the brute? Stimulate his higher nature. First of all give him something to do, some regular and healthful occupation; for nothing feeds the river of intemperance like idleness. Give him something pleasant to read and think about, for the vacant mind is always a prey to the temptations of drink. Provide for him frequent recreations and amusements of a healthy sort, *for thousands who seek excitement in the cup might have been saved if the natural craving of the mind for pleasurable recreation could have been always legitimately gratified.* "It is very easy for *you*," says Herbert Spencer, "it is very easy for you, O respectable citizen, with your feet on the fender, to hold forth on the misconduct of the people — very easy for you to censure their extravagant and vicious habits — very easy for you to be a pattern of frugality, of rectitude, of sobriety. What else should you be? Here are you surrounded by comforts, possessing multiplied sources of lawful happiness. You have a cheerful home, are warmly and cleanly clad, and fare if not sumptuously yet abundantly every day. For your hours of relaxation, there are amusements. A newspaper arrives regularly to satisfy your curiosity; if your tastes are literary, books may be had in plenty; and there is a piano, if you like music. You can afford to entertain your friends, and are entertained in return. You may have a holiday when you choose to take one, and can spare money for an annual trip to the sea-side. And enjoying all your privileges, you take credit to yourself for being a well-conducted man! Small praise to you for it. If *you* do not contract dissipated habits, where is the merit? *You have few incentives to do so.* It is no honor to you that you do not spend your savings in sensual gratification. You have pleasures enough without. But what would you do if placed in the position of the laboring poor? Where would your prudence and self-denial be if you were deprived of all the hopes that now stimulate you?" These, my friends, are searching questions. We may carry them a step farther, and ask ourselves what are *we*, who are free from many of the temptations which assail other men,— what are we doing to provide them with something better than the animal stimulus which they so often indulge in to their ruin? What are *we*, who perchance have never been tempted to be other than teetotallers in our habits, who have been so comfortable in our easily acquired virtue that we have thought it our duty to denounce all whose practices or whose opinions differed in the least from our own,— what are we doing *to make others happy*, and so win them to virtue? We give them our example; but how different are their conditions of life from our own! We go to church on the Sunday, and would gladly welcome them there. But it is not a sermon once a week that they need, so much as something to make their daily lives cheerful and pleasant, something to turn their thoughts from the burdens they have to carry, and the anxieties that harass their minds. O Christian men and women! what a shame to our Christianity is the drunkenness of those whose daily lives no helpful word or deed of ours has ever brightened; whose crying needs of civilizing, refining, uplifting influences, of work that shall not deaden, and of healthful play that shall not intoxicate, we have passed by, leaving them where the priest and Levite of old left the gaping wounds of the poor Samaritan,— *on the other side.* God be thanked for all the good and restraining influences that wise legislation can exert in keeping the open temptations to intemperance from the laborer's daily walks! God be praised for all the earnest labors of those who are striving to uplift the fallen victims of this vice to manhood and sobriety and virtue! But let no temperance man think the work can stop here. The causes are deep, and the cure must reach deeply too. We must do more than we have yet begun to do, to stimulate the higher nature in man;

and then we shall have to do less to save him from the temptations of his animal propensities. Every wise effort to improve the physical, intellectual, industrial, or moral welfare of mankind is a sure step onward and upward. But to imagine that we can atone for our neglect to furnish healthful food for the minds and hearts of our fellowmen by attending conventions and passing paper resolutions, is about as extravagant a notion as to suppose that the psalm tunes we sing on Sunday can cure the measles or prevent the small-pox!

TEACHINGS OF PHYSIOLOGICAL SCIENCE.

But I pass to a second issue which I make on this matter of Temperance Reform. The ultra advocates of prohibition and universal teetotalism have ignored the obvious dictates of common sense and the plainest teachings of physiological science in refusing to make a just discrimination, and to call things which are in their nature and effects wholly different from one another by different names. The narcotic effects of one class of drinks and the simply stimulating effects of another class may be as clearly distinguished, and by the best scientific writers are as clearly distinguished, from each other, as poison from food. And it is not a little curious to note the fact that the fathers of the temperance movement in New England anticipated the decisions of physiological science upon this point. Their native and homely good sense drew a well-marked line between distilled or spirituous liquors on the one hand,—ardent, or fiery spirits, as they well called them; and those beverages, on the other hand, which are the products of fermentation. For a number of years in the early history of temperance in this State, the pledge required the man who signed it to abstain only from distilled liquors, from "ardent spirits." It is true this position was afterwards abandoned for that of entire teetotalism; not, however, for the reason that the distinction which had been formerly made was false, but because it was thought expedient for temperance men to be total abstainers in order to work more effectually in putting down the evils of drunkenness. What the common sense of those early Temperance Reformers plainly pointed out, the latest researches of physiological science fully sustain. The narcotic effects of alcohol,—I use the word narcotic in its purely technical, scientific meaning,—the narcotic effects of alcohol upon the entire human organism are always and invariably bad; while the merely stimulating effects of certain kinds of liquors, such as beer, ale, and the lighter wines, are often salutary and beneficial. The use of spirits in those forms which narcotize the system, except in rare instances where they are employed medicinally, is in itself detrimental to health, and almost certain to lead to intemperance, vice and misery. On the other hand, the *dietetic* uses of those beverages which do not narcotize, but merely stimulate the system, — I say the dietetic uses of these articles, *their uses with food and as being in a true sense a sort of food*, are compatible with the strictest morality, and may conduce to physical health. These I believe are the indisputable teachings of science on this vexed and difficult question. To state them is neither to advocate wine drinking, nor to be indifferent to the evils which wine drinking, *as commonly indulged in*, is apt to create. But if they be *true* statements of fact, the cause of truth will gain nothing by winking them out of sight. If they be true, we see what dangers must arise, what hopeless confusion of moral distinctions, from indiscriminately putting lager beer into the same category with bad whiskey, lumping together cider and Medford rum, and giving pure native wines the same bad names that we affix to the poisonous compounds that are sold in the lowest grogshops. It may be zeal for temperance that leads to such foolish statements, but they are not prompted by a wise regard for truth or a wholesome fear of the immoral tendencies of every kind of exaggeration.

But does not the admission of these facts open a wide door for the formation of drinking habits? If a line can be drawn anywhere, will not every man insist on drawing the line for himself, and so the consequences be fatal to sobriety and temperance? My friends, if the truth can lead us astray, I know not how to help it. I only know that error will never lead us right. But the fact is, the teachings of science on this point, as on many others, are wholly on the side of pure religion and a *strict morality*. The narcotic effects of alcohol—so science de-

clares — are always bad, and in the vast majority of cases hopelessly demoralizing. To these effects is due the perpetual craving of the drinker for the repetition, and usually for the increase, of his dose. A recent writer on this subject tells us, in what is indeed a cold, scientific statement, but is also a whole gospel of temperance, that "the first narcotic symptom produced by alcohol is a symptom of incipient paralysis. We allude," he goes on to say, "to the flushing of the face, which is caused by a paralysis of the cervical branch of the sympathetic." This is the first and sure sign that alcohol has produced its narcotizing and poisoning effect, and the end of this beginning is usually the disorganization of a part or the whole of the nervous system, and in many cases final paralysis of the cerebrum. Do the ethics of teetotalism furnish a more significant warning against the habitual use of ardent spirits than these plain and indisputable lessons of physical and physiological science? Nor is this all. Tried by the strict application of this cold, scientific law, *a vast percentage of the drinking indulged in by the American people is not dietetic and simply stimulating in its effects, but is wholly narcotic and hence perilous to the drinker.* We cannot play fast and loose with science. When she declares that light wines and certain kinds of fermented liquors may sometimes, as Liebig tells us, "be safely employed as a restorative — a means of refreshment when the powers of life are exhausted — or a means of correction and compensation where nutrition has been impaired" — she does *not* teach that we may with impunity put ourselves under the narcotizing and poisoning influences of alcohol, as so many of our countrymen are in the habit of doing. We talk about the mild lager which the Germans drink, and rightly say that its dietetic uses are not intoxicating. But this assertion is no warrant for the daily and frequent use of beverages which are drunk solely for their narcotic effects. We accept the statement of those who have resided abroad that a Bavarian beer garden with its music, its family and social gatherings, its scenes of pure mirth and pleasure, is not a harmful, but a healthful place. But that is a very different picture which observation paints for us at an American picnic or pleasure party, where the wine flows freely and faces are flushed, and the first cravings for the deadly narcotic are produced in many a thoughtless participant. Or again, we think of the harmless beverage — the ordinary drink of the country — which the Parisian takes as he sits in the *café*, and feels that wine indeed can "make glad the heart of man" without maddening his brain, or paralyzing his strong right arm. But reality, as we look around us here at home, dispels the pleasing colors which fancy would have painted for us. Our countrymen seek for excitement in their beverages. They do not want to be kept well, but to be *made to feel pretty well*, which in most cases means to be partially stupefied, to have the brain set in an unnatural motion, to put the reason under a cloud, to reach an unnatural pitch of thought and feeling, for which a headache is the first and slightest punishment, and physical degradation and degeneration in one form or another the final sad result.

The Temperance Reform has no better ally than the unbiassed, impartial, indisputable revelations of a true physiological science; and the saddest side of the present aspects of this great movement, is the persistent refusal of its leading advocates to heed the distinctions which science clearly points out, and enforce the plain and greatly needed lessons which she as clearly inculcates.

THE SOCIAL GLASS.

But I pass to a third issue which separates those whom, without presumption, I would call the rational advocates, from the ultra champions, of temperance. This issue relates to the point that a sweeping condemnation of all who use any kind of alcoholic beverages for any purpose whatever, is not a wise way to heal those actual and fearful evils that intemperate habits and unwise indulgences are spreading abroad in the land. That there are habits and indulgences among what are called the higher classes in the community, the refined and cultivated classes, which we may justly deplore and rightfully strive to remedy, cannot be denied. So there is often shameful unchastity within the well-guarded precincts of the marriage relation. But to charge upon marriage itself the profligacy and lust that exist in society would be a gross wrong and a palpable ab-

surdity. It is no less absurd and wrong to cast, by implication, an undeserved reproach upon those of our fellow-men who are in the highest and strictest sense temperate in all their habits — the friends and supporters of every good cause in the interests of religion morality, or social advancement; as if by not adopting the Procrustean rule of absolute teetotalism they were the guilty promoters of intemperance and its kindred vices. And do we not, by ignoring distinctions that are as plain to be seen as any distinctions can be, divert men's attention from the real practices which we want to condemn? Why might not a resolution on this subject take a form like this: *Resolved*, That while we do not presume to pass judgment upon the strictly temperate use of those lighter beverages which, as articles of diet or luxury, may be harmless in their effects, *we do most earnestly deprecate the custom of drinking at social gatherings and pleasure parties*, such a custom being, in our view, directly promotive of intemperate habits, and putting a snare and a pitfall in the path of the unthinking and unwary.

This custom, too common in every community, I do most earnestly deprecate and most emphatically condemn. Those who practise it are, I am persuaded, unaware of the real dangers it involves and the urgent reasons for its entire discontinuance. For, in the first place, though a stimulant effect may be in the minds of those who indulge in this social drinking, *a narcotic effect is almost invariably produced*, and a morsel of food is thus thrown to that monster which slumbers in the animal nature of every man, — the terrible appetite for drink. The downward path which has led many a young man to degradation and ruin has begun at some party or pleasure gathering, where the animal spirits were high, and one form of excitement easily led to another, so that before the evening was over, the flushed face and feverish pulse betokened the first small beginning of the sad, sad end. And then, for another clear and convincing reason, this custom ought to be abandoned. Those who practise it do not need to have recourse to any animal stimulus. They cannot plead the excuse of the overworked laborer, who turns away from his dingy dwelling, and having no source of healthful recreation open to him, goes to the bar-room or the gin palace, and finds his stimulus and recreation there. But why should those who meet in the delightful intercourse of refined and cultivated society, who have almost everything at their command to make their amusement and recreation pure and wholesome, add the needless, and, under the circumstances, dangerous excitement of the social glass, sure in this case to do some one harm, and promotive of benefit to none?

WHAT CAN AND OUGHT TO BE DONE.

Our lengthy survey of this vast field leads us to certain definite and important conclusions as to what we can do, and ought to do, to promote sobriety and good habits in the community.

First, in a general way, whatever we do to advance the physical, intellectual and moral welfare of our fellow-men is so much done in the interest of temperance. Every pure and healthy amusement you furnish to those who have but little recreation in their daily lives removes from their pathway one great temptation to drink. The truest Christian Churches, and the most efficient Temperance Societies in this land to-day, are the "Unions for Christian work," which have been established in some of our cities. The purpose of such Unions is not only to carry to the poor the gospel on Sunday, in a free and pleasant hall, but also to throw all restraining and helpful influences around their daily lives, and to make them feel that virtue and happiness can indeed go hand in hand in this naughty world; that a man can live here as a child of God should live, rejoicing always in a cheerful service of love, purity and obedience.

Then, secondly, having recognized the clear distinctions that really exist in the nature of things between the narcotic and the dietetic effects of alcohol, we must fearlessly apply the lessons of physiological science to our personal habits. There are many men who probably would never be converted from their indulgence by the doctrines of prohibition and teetolalism, who may perhaps be led to see that what they call a safe habit on their part is full of peril to their health, is certainly impairing their intellectual force and moral power, is sowing seeds of disease and intemperance in

their future offspring, and is as irrational in the sight of science as it is justly blameable in the sight of a pure and holy God. *The object for which most men drink in this country stamps unmistakably the character of their indulgence.* If I take any beverage or any drug in answer to a craving which I have for it, it is a perilous, if not a fatal habit, which I am forming. If I take it for a narcotic effect, to add to the excitement of my pleasures, to drown my cares, to let it sing its deadly lullaby to my brain, *it is as sure as that I live at all that I am living wrong.* There is but one remedy in this case, and that is STRICT AND ENTIRE ABSTINENCE. On that side are safety, peace, domestic happiness, social well-being and usefulness, and the clear head and strong arm for the service of God and man. On the other side are dangers, anxiety to friends, domestic griefs, and the loss to society and religion of so much strength gone to waste in feeding the flame of an unnatural and unnecessary indulgence.

And thirdly, there is something for us all to do in holding up those who, having once fallen, are now standing up in their free manhood again, resolved to fall no more. I do not care to picture for you the secret misery which is daily caused in many a home by the harmful indulgence of those who have no excuse for their habits but their own wilfulness, or the terrible power of a craving for drink which they have inherited or acquired. There is agony enough of this sort in the world to justify, *if anything could justify*, the exaggerated statements and extreme positions of the most ultra champions of tetotalism. These sufferings we must heed or we cease to be, I will not say Christian, but even human, in our feelings. We must *not* put the social glass in their way, and we must strengthen their better resolutions by every word of kindly sympathy and every deed of brotherly love, and by taking a real and Christlike interest in their highest welfare.

And those who have formed such a resolution, and mean, if God helps them and man does not break them down, to keep it, have every inducement in the world to hold fast to their purpose. The question for them is not whether prohibition is a more rational mode of legislation than regulation, nor whether there is not a real difference between two classes of beverages. For the man who has once fallen into intemperate habits, and is now striving to reform, these questions are purely speculative. They have no more practical bearing in his case than if they related to the constitution of the planet Jupiter, or Darwin's theory of the Origin of Species. He has but one thing to do, — and that is to keep the temple of his body pure. And he can do this in only one way, by resolutely shutting the door of the temple against everything that can intoxicate, and against everything too, however harmless it may be in itself, that can kindle in his body again the awful and consuming flame of the appetite, which by the grace of God he has once put out.

And lastly, let me repeat here what I have already said; that the custom of social drinking, as usually practised by those who have every avenue of pure and healthy pleasures open to them, is full of danger to those who indulge in it, is sure to do harm to others, and ought, by all considerations of prudence, good sense, and religion, *to be wholly abandoned.*

CHRISTIAN MANHOOD.

The greatest need of the world to-day is the same that has been its need through the ages, — *Christian manhood;* to save the State, to build up the church, to uplift the race. The type and ideal of that manhood was given to mankind eighteen centuries ago. The Son of Man, indeed, "came eating and drinking." No ascetic in his habits, he decisively separated himself at the very outset of his career from the strict John-the-Baptist — the man who fasted, who ate no meat, but lived on locusts and wild honey, and who laid himself under a solemn vow "to drink nothing made of the vine-tree from the kernel even to the husk thereof." At the beginning of his heavenly ministry on earth, "absorbed in a mission which was to include all human nature, all times, all places, all circumstances," Christ placed himself in plain and unequivocal antagonism to all ascetic notions and practices whatever; observing no fasts, taking no pledge, living in the liberty as well as the purity of the Son of God. Yet that law of perfect self-denial which bids you and me to-day to restrain our abnormal appetites, and do nothing whereby our brother shall be made

to stumble, was the law of His divine life.

And while like Him we too may put behind us the views and requirements of the austere moralists—the John-the-Baptists of our day—and pay no heed to what any modern Pharisees may say of us, let us also be sure that having done this we continue to follow that great Examplar in all his ways. Let us forget self in doing good to others. Let us keep our minds and bodies unspotted from the stains of a worldly or sensual life. Let us consecrate ourselves wholly and unreservedly to the service of purity, holiness and love. Thus no matter by what angry name Pharisaic bigotry may denounce us, no matter if we too be called wine-bibbers and gluttonous, no matter if our self-denying efforts for others' good be turned into a reproach against us, and we be called the friends of publicans and sinners, our consciences shall be our approving judge, and the Saviour will accept the pure offering that we bring.

As He died to make men holy, let us live to make men free.

Loring's Publications.

	Paper.
LESLIE TYRRELL. By GEORGIANA M. CRAIK.	30
LUCY: Or, MARRIED FROM PIQUE. (From the German.)	30
BARON LEO VON OBERG, M.D. A story of Love Unspoken. (From the German.)	30
GRACE OWEN'S ENGAGEMENT. (From *Blackwood.*)	25
FROM AN ISLAND. By MISS THACKERAY.	20
Louisa M. Alcott's Three Proverb Stories: "KITTY'S CLASS DAY." "AUNT KIP." "PSYCHE'S ART."	25

Handsome Cloth Books.

MRS. A. D. T. WHITNEY'S BOOKS.

	Cloth.
HITHERTO: A STORY OF YESTERDAYS.	$2.00
PATIENCE STRONG'S OUTINGS. A very remarkable book.	1.50
THE GAYWORTHYS.	2.00
FAITH GARTNEY'S GIRLHOOD. The best book for Girls ever written.	1.75
DAVID ELGINBROD. By GEORGE MACDONALD.	1.75
THE HOLLANDS. An American Novel. By VIRGINIA F. TOWNSEND.	1.50
PIQUE: A Tale of the English Aristocracy. A choice novel	1.50
SIMPLICITY AND FASCINATION: A Tale of the English Gentry.	1.50
MAINSTONE'S HOUSEKEEPER.	1.50
THE QUEEN OF THE COUNTY.	1.50
MARGARET AND HER BRIDESMAIDS.	1.50
BROKEN TO HARNESS. By EDMUND YATES.	1.50
RUNNING THE GAUNTLET.	1.50
A LOST LOVE. By ASHFORD OWEN.	1.25
LINNET'S TRIAL. By the Author of "TWICE LOST."	1.25
MOODS. An American Novel. By LOUISA M. ALCOTT.	1.25
INTO THE LIGHT: or, THE JEWESS.	1.50
THE SOPRANO. A Musical Story. By JANE KINGSFORD.	1.00
MY PARIS. French Character Sketches. By EDMUND KING, of the *Springfield Republican.* "A delightful, chatty book, everybody must read."	1.50
JUDGE NOT: or, HESTER POWERS' GIRLHOOD. A book for Girls.	1.25
MILLY: or, THE HIDDEN CROSS. A Romance of School Life.	1.25
HELEN FORD. A Romance of New York City Life. By HORATIO ALGER, Jr.	1.25

Alger's Books for Boys.

RAGGED DICK SERIES. 5 Vols. Cloth.
LUCK AND PLUCK SERIES. 1 Vol. Cloth.
CAMPAIGN SERIES. 3 Vols. Cloth.

THE BREAKWATER SERIES. By VIRGINIA F. TOWNSEND. 3 Vols. Cloth.

Loring's Spring Publications.

THE STORY OF MRS. SHAKSPEARE'S LIFE.

"A Burlesque of Lady Byron's."

A ROMAN LAWYER IN JERUSALEM: FIRST CENTURY.

By W. W. STORY. "An ingenious defence of Judas Iscariot."

FARMING AS A PROFESSION. How Chas. Loring Made it Pay.

By DR. T. A. BLAND.

TALES OF EUROPEAN.

RATIONAL TEMPERANCE.

By HENRY G. SPALDING.

SORRENTO WOOD CARVING. What it Is. How to Do it.

HOWARD PAUL'S JOKES.

Profusely Illustrated.

MARION BERKLEY. A Story for Girls. Boarding-School Life.

By LAURA CAXTON. With Illustrations.

BEN, THE LUGGAGE BOY.

The *fifth* "Ragged Dick" book.

FLOWERS THE YEAR ROUND. Every Lady her Own Gardner.

VIOLETTA AND I.

ROBERT FALCONER.

By GEORGE MACDONALD.

MOTHER GOOSE FOR GROWN FOLKS.